226 The tribe I was with had an interesting way of catching fish on the lake shore. A weir of willow wicker work was built out at an angle from the shore for a distance of fifty or sixty yards. Then a large group of Indians would wade out beyond the weir and close the opening. This group would form a semicircle sometimes a mile long.

After the circle was completed they would close in, all splashing and yelling and driving the fish into the shallow water behind the weir. In this shallow water were two or three Indians wading about, each with one of the bottomless [sic] wicker baskets that they used up the river for catching fish in pools. When they felt a fish with their feet or saw a ripple made by a fish they would clap the basket down and catch it. It was not possible to see the fish as the shallow water soon became very muddy.[37]

Another type of weir, consisting of two long wings, was erected in shallow water. No drive was made; men waded in in the early morning and dipped up fish with hand nets (po´hač).

According to Mayfield a special raft for fishing and hunting was used by the Tachi at Tulare Lake.

[501] This raft was constructed in a different way.... It was wide and flat and would pass over very shallow water. It was pointed at the ends, but the points were not raised as they were in the raft used on the river.

In the center of the fishing raft was a large hole. Through this hole fish were gigged much as they were from the platform on the river above.

A few feet ahead of the hole was an earthen, or mud, hearth. On this hearth a fire was kindled, and the cooking was done.

He also describes a novel method of fishing in the tular.

Tules will float on the water, and the Indians make use of their buoyancy. On the lake, and sometimes in sloughs along the river, the tules used to float about loose. The wind would drift them into great mats near the shore. The fish used to collect under these mats and we used to walk over them and spear fish from them.[38]

227 The Tachi fishing implement, as described by M.G., was a single-pointed harpoon (to´´okoi). The hooked point, about two inches long was made of a pelican wing bone which was lashed to the detachable foreshaft with sinew. The foreshaft, about one foot long, was attached to the oak handle by means of a length of tule fibre cord.

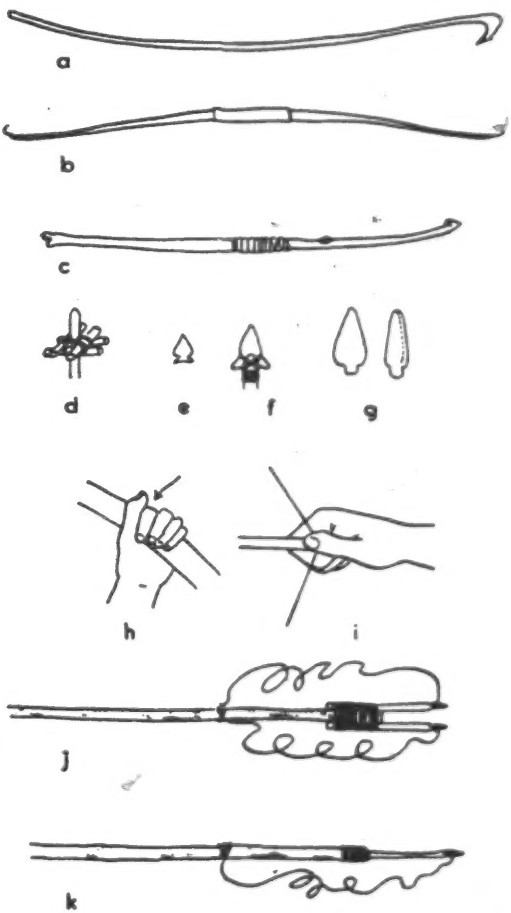
226 Fish poison (yao´ha) was made from a white

[37] Latta, Uncle Jeff's Story, 32-33.

[38] Ibid., 30,32.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

411 322 Of the ten plain Yokuts bows in the Museum of Anthropology, University of California, four still have the bark on the inner side. None shows much recurving, and they are no doubt the basis for Kroeber's comment that Yokuts "common bows for small game were little more than a shaped stick...."[172] Plain bows had strings of čidːk twine.



[227]

Fig. 10. Hunting and fishing equipment. a, rodent hook. b, sinew-backed bow (about 4 feet). c, self-bow (about 3 feet, unstrung). d, bird-arrow tip. e, obsidian tip of deer arrow. f, same showing fastening. g, flint tip of war arrow. h, bow grasp with arrow rest. i, arrow release. j, k, double and single harpoons.

[172] Handbook, 530.

223 A floating hunting blind, described by
349 S.G., was used by Wukchumni and Gawia on quiet waters, particularly on Woodlake. Two logs about 6 feet long were tied together about a foot from each end with willow-root withes. Horizontally along each side, just at the center, was a long rod held in place by the same bindings. Into the long slot between the rod and the side of the log to which it was fastened, were inserted the butt ends of long round tules, about 4 to 6 feet tall, previously twined together at the butts. The tops of these were drawn together forming an apex over the narrow raft. If the shelter were well made, the tule tops would be sewed together with string (čit:k) on a wooden needle, but if poorly made the tops were tied together in small bunches (see fig. 11). This
[501] floating shelter was used chiefly for duck hunting with bow and arrows. It was poled about, usually by men who worked in pairs, one to pole, the other to shoot.

224 Small game.--S.G. described two traps for small animals. The first, intended for rodents, was merely one large flat rock propped above another by means of a small stick. The bottom of the stick rested on the bait -- usually a roasted acorn -- and gave way when the bait was nibbled. The second was a spring trap set up on the trails of quail, cottontail rabbits, ducks, or geese. A small supple limb was set in the earth if none grew naturally at the desired spot. To its tip was fastened a noose of string (čit:k), the cord of which was tied to a horizontal bar pegged about six inches off the ground. Any creature caught in the noose struggled sufficiently to release the horizontal bar, and animal and bowed limb flew upward.

[136] Of small animals the following were trapped: ground squirrels (po ˆhot), tree squirrels (sa ˆñsañwide ´´:t), gophers (hu ˆñhad) and chipmunk (aho ´´ŏt).

Smoking out, with aid of the feather fire fan, was the most common method of catching ground squirrels (see Michahai-Wakachi, Pt. II).

A flexible stick with hooked end was used for pulling rodents from their burrows or hiding places. Ground squirrels were forced out or stupefied by smoking. Entries to their burrows were plugged with grass which was fired and kept burning by drafts from a feather fire fan. As the animals attempted to escape or get air at openings they were dragged out with the hook, seized, and their necks broken. A hooked stick of this type in the University of California collections (No. 1-4036) is 49 inches long, approximately 1/4 inch in diameter (fig. 10, a).

Fishing

226 The fishing harpoons were 7 to 12 feet
227 long; different lengths were used for different

226 depths of water. The handle (hoiš) was of elderwood. According to one informant (J.P.)
227 the handle [more probably a part of the handle] could be detached entirely if one was working under bushes, but this does not agree with other information. Two hollow shafts of deer
[237] tibia (to'koi) were lashed on one end, and into these were fitted bone points (pi'če tu'h'na) about 2 inches long. A cord with about 2 feet of "play" leashed the point to the main handle. The point was essentially a toggle when freed from its housing, the attaching cord usually being fastened to it by wrapping and sealing with pitch or asphalt.[182]

[321] A separate harpoon point in the University of California Museum of Anthropology (1-10422) has a cord 28 inches long, is of bone, and is 3-3/4 inches in length. Another (no. 1-3954)
[325] is a one-piece togglehead, slightly over 3 inches long (79 mm.) of iron or steel; is perhaps a tine from a rake. A 2-ply cord is laid against the middle of this and probably lashed around several times and then is fastened to the metal by a dark substance which may be asphalt or pitch. It has in it grains of some mineral substance which looks like feldspar from decomposed granite. (These might be a by-product from the melting of the gum.) The length of the free string is about 21 inches.[183] Both specimens are from the Chukchansi Yokuts.

226 Weirs of willow were set across rivers or streams at suitable places. The willows used were about finger thickness and 3 feet long. They were interwoven with willowbark rope. Into the weir and facing upstream were set cylindrical baskets 6 to 10 feet long and 12 to 18 inches in diameter; as many as three of these might be used. If fish were needed in a hurry, men, women, and children would wade downstream driving fish ahead of them into the basket traps. Ordinarily the baskets were left overnight, when sufficient fish would have accumulated in them by morning.

226 A favorite method of catching fish in pools was by stupefaction. Two plants were
278 used. One, ta'dad, was a plant which grew near streams. It was mashed fine, put in sifting baskets, and shaken out over the surface of the water. This "made the fish crazy"; as they jumped about near the surface they were grabbed in the hands and scooped up in large openwork baskets. The other plant, ya'oha, "grows on the mountains." It was soaked in
[522] water and mashed with a stick, and the mass put in the fishing hole. The person who performed this service was facetiously referred to as a doctor (ʔaṇṭu). Kroeber mentions two other

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[182] One informant claimed the point was drilled and the cord tied through the hole. This seems unlikely as no such attachment is reported from any other Yokuts or neighboring tribe.

[183] Description, kindness of Dr. A.L. Kroeber.

264 Meals were irregular, save for a late afternoon supper just before sundown. Snacks were taken by workers as they came home from tasks away from the village. Mayfield claimed all persons ate from a central basket by dipping in three fingers, but used small baskets for drinking.

Traps and weapons.--The fish trap was a ●227 cone-shaped net of milkweed fibre. Its round mouth gaped in a weir facing upstream; the fish were driven downstream into it. In shallow pools fish were caught by wading in and pouncing an open-bottomed basket over them; they were then extracted by putting a hand through the opening.

A double-pointed harpoon, one tip of which was detachable, is described by Mayfield; the pole handles were often 20 feet long. A scaffolding was constructed to spear the fish from: two poles, crossed like shears, were set butt down in deep water 10 to 15 feet from the bank, the crotch about level with the land. In this crotch were lashed the tips of two long poles whose ends rested on the bank and were some 10 feet apart. Across this frame were laid poles and leafy branches, amongst which the fisherman lay face down. As he could see fish in the shady water below, he speared them through an opening between the poles.

411 Mayfield, when a lad, was given a fine sinew-backed bow. This was about 3-1/2 feet long, wide, flat, with handgrip in center and recurved ends, and was "painted in pretty [283] colors." The string was of sinew, tied at one end and looped at the nocked end, which was unfastened when not in use. These bows were all [439] bought from the Monachi by the Choinimni and [463] taken back to them for repairs, in fact, to a certain skilled individual north of Sycamore Creek.

The Choinimnis' own simple bows were without recurved ends.

411 Excellent details of hunting, of the making of weapons, etc., are given by Mayfield 224 in a passage too long to reproduce here. The essential points are: arrow release with two fingers, three fingers for heavy bow; arrows with obsidian-tipped foreshaft for warfare and heavy game, hardwood foreshaft for light game; simple arrow for practice; bird-arrow tipped with four cross-pieces; foxskin quiver; the pigeon booth (see Michahai below); and the deer disguise. Deer and elk were snared, but the method is not described.

291 Clothing.--The man's breechclout was ten inches wide, cut from a full length of deerhide, held in place by a buckskin thong over which the clout was doubled at the back and over which the two front ends hung in a flap. Women wore a "rabbit skirt woven together like the blankets." This consisted of two knee-length aprons, the larger one in front. Cougar skins were worn about the shoulders in cold weather. Mayfield claims footgear was unknown.

DSD

CP. 1559] DUMNA

131 The type of country in which the Northern
175 Foothill Yokuts dwelt was praised by Major Savage. He described it as land of the "Chow-chillas," but in recent times Western Mono have occupied the area and may have then.

131 This belt of country [Sandhill Crane
136 Valley on North Fork of the San Joaquin] beats the region of the Yosemite or the Po-ho-no
175 Meadows for game, if the Indians tell the truth; and with the exception of the Kern River Country, it is the best south of the Tuolumne River. It abounds in grizzly and cinnamon bears, and there are some black bears Deer are very plenty, and a good variety of crane, grouse, quail, pigeons, road-runners, squirrels and rabbits -- besides, in their season, water fowl. This territory of the Chow-chillas has
137 plenty of black acorns (their favorite acorn),
175 and besides this there are plenty of other supplies of bulbous roots.[37]

SHELTER, FOOD, IMPLEMENTS

343 Structures.--There were six different sweat houses (mos) at B.W.'s Dumna village; they were of different ages and sizes, two of them in disrepair.[38] When a new sweat house
[574] was completed, a "fandango" was given by the chief. B.W. could not describe this, save that there was "plenty to eat and everybody had a good time. Then they could sweat."

342 The houses (sa´mːs), large and spherical, were covered with "brush" thatch, not tule.

Foods and beverages.--Pine nuts (pa´san)
222 were obtained on trips up to the mountains or
262 were brought down for trade by the Kechayi. The pine cone and pine tree were called ton; pasan also meant the split pine cone.

Manzanita cider (a´pču) was made of the
252 ripe berries which were mashed and freed of
272 their seeds. The pulp was put in water for several hours, then the liquid was strained through a basket sieve. A hot tealike drink (či´tːl) was made by pouring hot water on the pulp; the pulp, with a little water, was eaten as a "mush" and called ča´pi. A thickening material called ča´nːt was pounded up and added sometimes [čanːt not identified].

Implements.--The plain bow (miko´n) was
411 made of pine, but was gotten by trade from the Kechayi or Posgisa, as was also the sinew-backed bow (piki´l). All kinds [sic] of arrows were called tuyo´s.

412 A knife for scraping was made from the rib bones of a deer or any other large animal.

For fishing, a hook (mike´) was made of
227 "some piece of bone which was boiled to make it soft and then it was bent." This was used on a string for angling [European introduction ?].
[262] Small fish eaten were: polhu´i, (sucker), wːsča´ (lamprey eel), and lu´pːč (brook trout).

[37] Quoted, ibid., 116.

[38] "Too old to be any good, just like I am now," said B.W.

227 Large fish, such as salmon, were speared with a two-pronged harpoon. The whole instrument was called piče´kamni, the handle, ti´mːs, the hooks or detachable points, mike´, and the strings, hilu´s. Speared fish were: e´pːs [262] (lake trout), poi´yom (whale [sic], pike?), and gai´hːt (salmon).

482 The carrying basket (a´ñaš) was "used by every woman"; it was carried by means of a tumpline (wi·čː´n).

The carrying net (wa´lak) was made and used by men only.

252 412 Women pounded acorns (pai´yːn) at bedrock mortars (tinːl), using a large pestle (če'; pa´lui, Gashowu). Acorn mush was called ki´nːm (ti´pːn, Gashowu).

MISCELLANEOUS DATA

276 Tobacco.--Tobacco (pa´'om) grew plentifully in Dumna and adjacent foothill territory, according to B.W. About April it would be well grown and turning yellow; then old people, men or women, went out to pick it. They pulverized the dried leaves, added water, and formed the paste into a biscuitlike pat called šo´gən. When dried this tobacco was smoked (pa´mon, to smoke) in little pipes (su´ktao, pipe of elderwood [su´kut]; si´kːlao, pipe of cane [sikːl]). B.W. has seen stone pipes, but never any of clay.

[787] At night before going to bed, men or women who wanted good health or were seeking supernatural dreams would cause vomiting by eating tobacco and lime. The cake tobacco was pounded up in a special small mortar (koi´wːš) with burned shells (ok), water added, and the mixture eaten or drunk in very small quantity.

281 Blankets and clothing.--The rabbitskin blanket (xeu´či; cexː´na, Gashowu), made of the skins cut in strips and rolled, was made by women. B.W. could give no intelligible description of its manufacture. (Mexican or American blanket was called subo´n.) Women also "made clothes of deerskin."

481 501 285 484 Ferrying.--Everyone was a good swimmer, but children, sick persons, and goods sometimes had to be taken across the San Joaquin River, which is swift and deep. For this purpose there were large flat-bottomed baskets called te´wːč (taskai´, Gashowu). These were tightly coiled, but were not waterproofed. Infants and goods were placed in these and pushed ahead with one hand by one or two swimmers. A [758] sick person would be laid on a raft of two or three logs; these too were used for goods, but baskets were preferred. Rafts also were pushed by swimmers; the river was too deep for poling.[39]

[39] The Mayfield family were assisted across the San Joaquin River by a group of friendly bathers who, if not Dumna, at least were their close neighbors (Latta, op. cit., 11-12).

[P. 184 b] Chuckchansi

horse, got on it, drove a bunch of horses this way, back across the water at the same ford, and so on across the valley and back up here. Maybe at Picayune they would kill two horses for the Indians there. Brought the rest up here. Maybe some people wanted a horse, so they didn't kill that one, but kept it to ride. When those horses were all eaten up, some time, they would go down again.

When they had horses here, they would go down below Raymond to the valley for elk. There they would separate into two parties and go around in a circle. Maybe they would see the elk going ahead of them. The elk would go faster than the horses. So they didn't run after the elk, but went sideways to head them off; drove them, thus, in the direction they wanted. They could see a long way, for this was on the plain. They never chased the elk directly, but at an angle; made them go in the direction they wanted. Then they closed in on them. The riders had no saddles, only a little rope (a ja'quima, presumably). But they had guns. When they had caught up with the elk, they couldn't get away. When one tried to break through, a man would shoot it through the heart. Then they let it go. They would find it later. They had to attend to the others that weren't yet shot. Later, when all had been caught or had got away, they went back to find those that had been shot and left to fall. They left none of that meat there; it was all brought up here.

Such raids were made occasionally in the summer, possibly in the spring, but J.R. thinks only in the summer season.

Fishing

Chukchansi people used to go down to Gashowu and Kechayi territory (near Friant) to spear salmon on the San Joaquin River. They had their own fish camp, as had other tribes, right at the river. Salmon were always speared with a harpoon. J.R. did not know what was used for a point before nails were introduced; sharply filed nails are now used. In the harpoon, the point is loose in the shaft head but fastened to the pole with a string five or six feet long. When a fish is speared the point comes off the shaft head and the pole, remains in the fisher's hand. The pole (spear shaft or handle) was about six feet long. When the fish was pulled in, it was knocked on the head with a stone; then the forefinger was inserted in the wound and the toggle-point extricated.

When several men fished together they divided their catch at the riverbank; there might be about two fish to a man. The fish were run through the gills by a withe, which was then twisted onto itself and slung over the shoulder. At the camp a good coal fire was ready, and one salmon would be slit open and roasted for immediate eating: this would serve four or five men.

411 Arrows were of an unidentified wood.[113] For the sinew-backed bow they were about two feet, six inches in length. Three split feathers were fastened on with wet sinew; these were slightly spiraled to make the flight straight.

The same type of bow and arrow was used for fighting as for hunting, said J.R. "You can't shoot very far with an arrow; it doesn't go straight. You have to shoot high, let it come down on the target. They can shoot farther but can't kill anything if it is very far off."

[324] The recorder saw four arrowheads at the Wyatt's place. These were called flint, but Thrall thinks they were of obsidian.

Four Chukchansi arrows in the Peabody Museum (specs. 76475) are of cane with inserted foreshafts. Their dimensions are: (1) shaft, 26-1/2 in. plus 5-in. foreshaft; (2) shaft, 29-1/2 in. plus 7-in. foreshaft; (3) shaft, 30 in. plus 7-in. foreshaft; (4) shaft, 30-1/2 in. plus 7-in. foreshaft. Sinew wrappings on forward ends where foreshafts are inserted measured: (1) 1-1/4 in., (2) 1-1/4 in., (3) 1-1/2 in., (4) 1-1/2 in. Three vanes of feathers, not spiraled, on each arrow are trimmed straight off at the butt ends. They ride free from the arrowshaft except for the binding at each end; their free lengths are: (1) 2-1/2 in., (2) 2-1/2 in., (3) 3 in., (4) 3 in. All the shafts are 3/8 in. in diameter.

MISCELLANEOUS DATA

501 Boats and weirs.--There were no boats or rafts for crossing rivers. Only in play would boys sometimes get logs, roll them in the water, and ride downstream on them.

● 227 In Chukchansi territory Powers saw fish weirs with inserted traps into which fish were driven from upstream by means of a brush sweep similar to that of the Wobonuch (fig. 3, b); see below. They also speared fish from a booth over the water like that described by Mayfield for the Choinimni.[114]

436 Money.--Several kinds of beads were shown
321 Miss Thrall by N.W. and C.D. who said they were "grave beads" and named them as follows. The descriptions are Miss Thrall's.

Šupna: cylindrical white bead, 1/4-in. long, same diameter, small hole through center. Said to be cut from a larger bead about an inch long. One bead (long or short?) was worth a

[824]

[113] From a bush which grows beside creeks, is something like willow, but has a nearly round serrated leaf. The wood is straight and tough. It is not common, just a few bushes grow near J.R.'s place. It grows about 8 feet tall "like an elderberry."

[114] Powers, Tribes of California, 376.

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

any gap of distinctive process from that of obtaining grasshoppers, caterpillars, maggots, snails, molluska, crawfish, or turtles, which can be got in masses or are practically immobile: a woman's digging stick will procure worms as readily as bulbs. Again, it is only a step to the taking of minnows in brooks, of gophers, or lizards, or small birds: the simplest of snares, a long stick, a thrown stone even, suffice with patience, and a boy can help out his grandmother. The fish pot is not very different from the acorn receptacle, and weirs, traps, stiff nets, and other devices for capturing fish are made in the same technique of basketry as the beaters, carriers, and winnowers for seeds. Even hunting was but occasionally the open, outright affair we are likely to think. Ducks were snared and netted, rabbits driven into nets, even deer caught in nooses and with similar devices. There is nothing in all this like the difference between riding down buffalo and gathering wild rice, like the break from whale hunting to berry picking, from farming to stalking deer.

The California Indian, then, secured his variety of foods by techniques that were closely interrelated, or, where diverse, connected by innumerable transitions. Few of the processes involved high skill or long experience for their successful application; none entailed serious danger, material exposure, or even strenuous effort. A little modification, and each process was capable of successful employment on some other class of food objects. Thus the activities called upon were distinguished by patience, simplicity, and crude adaptability rather than by intense endeavor and accurate specialization; and their outcome tended to manifold distribution and approximate balance in place of high yields or concentration along particular but detached lines.

The human food production of aboriginal California will accordingly not be well understood until a really thorough study has been made of all the activities of this kind among at least one people. The substances and the means are both so numerous that a recapitulation of such data as are available is always only a random, scattering selection.

Observers have mentioned what appealed to their sense of novelty or ingenuity, what they happened to see at a given moment, or what their native informants were interested in. But we rarely know whether such and such a device is peculiar to a locality or widespread, and if the former, why; whether it was a sporadic means or one that was seriously depended on; and what analogous ones it replaced. Statements that this tribe used a salmon harpoon, another a scoop net, a third a seine, a fourth poison, and that another

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

226
"Jackrabbit" Bill Browning, who passed away near Delano 136
about 1935. Surely the old lakes were a fisherman's paradise.

In addition to the lake trout described, a small turtle was 225
captured in great numbers and shipped to the San Francisco 439
market. Tulare Lake terrapin was a common article on San Francisco and other bay city menus.

SPEARING FISH

Although we hear much about hunting with bows and 227
arrows and we see some bows and arrows in collections of Indian relics, it is probable that throughout a great portion of the San Joaquin Valley the spear was in as common use as was the bow and arrow. This is particularly true along the tule swamps and lake shores throughout the central portion of the valley. And who has seen a Yokuts spear?

From about the shores of Tulare Lake a collection comprising almost 1,000 chipped stone points contains approximately 700 that would be classed as too large for use with an arrow. Several hundred of them are larger than needed for a spear. From what we know concerning the life of the Indians who were here when the white people came, a considerable portion of the fish taken from the lake were obtained by spearing. How this was accomplished upon the lake has been outlined in the preceding chapter concerning fishing rafts.

For a description of the method of taking fish along the various valley streams, we are again indebted to Mayfield. His description brings home to us the fact that the modern salmon spear, or gig, having a detachable point, was used by the local Indians long before white people were known in this territory. His account follows:

"Trout and other large fish were speared with a gig almost like a modern salmon gig. It had a long slender pole for a handle.

"This pole was often as long as twenty feet, and about an inch in diameter. It would be as straight as an arrow, and as smooth as glass.

"A fisherman took a great deal of pride in his fish gig and would keep it polished until it was shiny.

"On the larger end of the pole they would fit two short, pieces of hardwood or bone. One of these was sharp, was lashed on one side of the big end of the pole, and projected beyond the end of the pole about four inches. The other piece was

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

227 shorter, and blunt on the end. It was lashed opposite the first, making the two projecting pieces about an inch apart.

"On the blunt end of the second piece was fitted by means of a socket a short, sharp piece of bone or hardwood. It was attached to the pole by means of string through a hole near the middle.

"This string had several inches of slack in it. When the fish was speared, the unjointed tip would pull out, and the socketed tip would be disengaged and turned crossways inside of the fish.

"The fish was then attached to the end of the pole with a short piece of string and could be hauled in without any danger of breaking the gig with its struggling.

"I believe that the unjointed point was necessary in order to keep the other point from slipping off the fish.

"In using the gig they built a sort of scaffolding over the water. A deep place in the stream was selected and two long poles set on end ten or fifteen feet from the bank.

"These poles were about ten feet apart at the bottom and crossed at the top about level with the bank. Where they crossed they were lashed together.

"Then the ends of two more long poles would be placed in the crotch above where the first two poles crossed, with the other ends resting on the bank about ten feet apart.

"This formed two V shaped arrangements with the points of the V's together, the open part of one on the bed of the stream and the other on the bank.

"Across the horizontal poles were laid smaller poles and branches to make a dense shade. The fisherman lay on his stomach on top of the branches and dropped the point of the gig down through an opening in them.

"When the fish passed into the shade below, it could be seen and was promptly gigged."

226 136 251 Many of the fish obtained in this manner were known as steel heads; they were large fish resembling both the salmon and the trout. The meat of these as well as many others, was dried and smoked in large quantities. Being cured in this way, the fish could be preserved from one year to another. Along the San Joaquin river, we are assured that many tons of salmon were taken each year during the annual "run" and that the bushes and banks about the rancherias were red with drying fish.

11: Gayton E-4 (no date) 1936 NS29 Yokuts NS29

797 648 [361 162]

pools. [Copy of Nov. 19: According to the size of it, it should show the number of 300 souls. . . . Their dialect is like that of Tukal.] Their captain and the greater part of the inhabitants, they told me, were at Chischa, 8 leagues away.

I continued eastward and reached a deep arroyo, where I found two huts with Indians. They came out to receive me, one of them being the captain of Chischa [Joasps]. With his brother, wife, and other relatives he had retired this afternoon to weep during the night for the death of their relatives [copy of Nov. 19: two brothers and six sisters], since on the following day they would all celebrate, and various rancherías had been invited to the fiesta. He and his relatives helped to give water to the horses, since it was already 6 P.M. [765]

[Copy of Nov. 19, Notes: From this point (Coyaipich) to the weeping place of Joasps, Captain of Chischa, and from there to his ranchería, as to that of Telame, and as far as the edge of the Roblar, the land is admirable for its fertility, although rough because of its virginity. With its moisture, it only invites all to its cultivation to give abundant crops of wheat, grains, corn, and all the legumes, as long as it is irrigated. And the waters of San Gabriel can easily be carried in case of necessity. The pasture remains green and dry the year around. The woods are oaks of various species, willows, and poplars; there are some wild plants in the level parts, and in the arroyo and bogs. Moreover there abounds a shrub that they call wild hemp, very white and strong, of which the natives make their nets for fishing and (which) we (use) for sewing our shoes. Some of it is so fine it serves for sewing clothes. 133 [137] [283 227]

The dialect is the same. The sustenance which they have is of acorns, very savory wild grain, and different kinds of seeds which this country naturally produces with great abundance. The river has several kinds of tasty fish, the little pools and arroyos a kind of anchovy which the Indians catch and dry in large quantities to keep for the rigorous times of winter. And they have pine nuts which they gather in the mountains.] 262 [197] [252]

Having had news from the Choynocos that there was a Christian from San Miguel among them at the fiesta, and that they had two horses, I spoke to Joasps. He immediately sent to tell the captain of the Choynoca to come, and to bring the Christian and horses. He [the captain] arrived at 10 P.M. with him and with a horse, begging me in his name and those of the other captains to forgive him. [He said] that they all invited me with his people to pass tomorrow at the fiesta which the captain of Chischa, Joasps, was making. I accepted, and he returned at midnight to Chischa, 3 leagues away from Choinoco. 797 648

The two rancherías [copy of Nov. 19: three] that I have seen today all had their women and children hidden, but after they were informed that no priest accompanied me, they came out and presented themselves. [609]

Friday, 29.—At 6 A.M. started the march to the north edges of the Sierra [along the foothills?] accompanied by the native captain, Joasps, going to his Ranchería of Chischa where the reunion for the funeral celebration was to take place. Arrived at 8 P.M. There came out to receive me 7 captains from 648 797 574